A COAL FROM THE ALTAR,

TO KINDLE THE HOly fire of *Zeale*:

In a Sermon preached at a generall *Visitation at Ipswich.*

By SAMVEL WARD, Bach. of Diuinity.

The second edition, corrected & much amended.

Θεῶ καὶ ὑμῖν.

At LONDON,
Printed by *H. L.* for *Ioyce Macham, widow*;
and are to bee sould in Pauls-chuch-yard, at the signe of the Bul-head.
1616.

X252
W217c

1616

To my Reuerend friend, Mr. *Samuel Ward.*

SIr, your Sermon which I copied partly from your mouth, and partly from your notes, I haue aduentured into the light; encouraged by the approbation, and earneſt entreaty of ſuch, vvhoſe iudgements you reuerence, and vvhoſe loue you embrace: vvho alſo haue made bolde heere and there to varie ſome things, not of any great conſequence, if I can iudge. I vvas loth to ſmother ſuch fire in my breaſt; but to vent it, to enflame others. If you ſhall blame me, I knowe others will thanke mee. What I haue done, is out of zeale, to God, and his Church.

Your affectionate friend,

Ambroſe Wood.

Reuel. 3. 19. *Be zealous.*

THis watch-word of Chriſt, if it be not now a word in ſeaſon, I know not when euer it was, or will bee: Would hee now vouchſafe to beſtowe a Letter vpon his Church heere on earth; ſhould hee need to alter the tenour of this? which being the laſt, to the laſt of the ſeauen Churches, why may it not (ſaith an Ancient, vpon this text) typifie the eſtate of the laſt Age of his Churches? the coldeneſſe whereof himſelfe hath expreſſely foretolde. And if God ſhould now ſend through the earth ſuch ſurneying Angels as *Zacharie* Mat. 24. 12

I

charie mentions, chapter 1; Could they returne any other obſernation of their trauailes then theirs; *The whole vvorld lies in lukewarmneſſe?* which makes me often in my thoughts proportion theſe ends of time, to the like period of *Dauids* age when no cloathes were enow to keepe heate in him. *Faith* I graunt is a more radicall, vitall, and neceſſary grace; but yet not ſo wholly out of *grace* with the times, as poore *Zeale*; which yet if by any meanes it might once againe be reduced into fauour, and practice, before Time ſets, and bee no more; I doubt not but Chriſt would alſo yet once againe in this euening of the world, come and *Sup* with vs; A fauour including all other in it.

1 King. 1. 1

My deſire eſpecially is, that this our Iland might take it to it ſelfe, as well as if it had by name beene directed to it; what would it hurt vs to make an eſpeciall benefit and vſe of it? Some of our owne, haue ſo applied it; (whether out of their iudgements, or affecti-

2

ons

ons, I say not.) Learned *Fulk* maruells if it were not by a Propheticall spirit penned for vs: others more resolutely haue made it a singular type of purpose for vs. Their warrant I know not; especially if it be true which all trauellers tell you, *That they finde more zeale at home then abroad.* We are I grant in sundry respects equall to *Laodicea*: Euen the very names thereof, as well the first and oldest in regard of the blessings of God, διοσπολις Gods Darling, as the later in regard of good Lawes and Ciuility, *Laodicea*, How well doe they become vs? As rich as they, and that in the very same commoditie of woolles; *Abounding as they* with many learned *Zenoes*, & bountifull *Hieroes*: *Parallel* in all regards; I would I could say lukewarmnesse excepted. But I must bee a faithfull and true witnesse, and yet this is all I haue to say; It was, as I conceiue, *Laodiceas* complexion and not her constitution, her practice not her orders, personall lukewarmnesse not legall, which Christ

Christ strikes at. That fault I find in my text, the same I finde in our common Christians, whose spirituall condition and state is too like the externall situation of our Country, between the Torrid, and the Frigid Zones; neither hot nor colde: and so like *Laodicea*, that if wee take not warning, or warming, we may I feare in time come to bee spued out of Gods mouth.

3 For this present assembly of Ministers, could all the choice and time in the world haue better fitted me then mine ordinarie Lot? If fire bee set vpon the Beacons, will not the whole Countrey soone be warned and enlightened?

4 For my selfe also, mee thinks it will better beseeme my years to heate, then to teach my Ancients; to enkindle their affections, then to enforme their iudgements. And whereas *Paul* bids *Titus* preach zeale with all authoritie; though in mine owne name I craue your patience, and audience, yet in his name that is the first of the creatures, and

and *Amen*, I counſell him that hath an eare, to heare what the Spirit ſaith to the Churches;

ζηλωσον, *Be zealous.*

A Coale from the Altar.

Reuel. 3. 19. ζηλωσον: *Be zealous.*

ZEale hath been little practized, leſſe ſtudied: this heauenly fire hath euer beene a ſtranger vppon earth. Fewe in all ages that haue felt the heate of it, fewer that haue known the nature of it. A deſcription will rake it out of the embers of obſcurity: & it may be that many when they ſhall know it better, will better affect it.

2 Zeale hath many counterfeits and allies. There are many ſtrange fires which

which hauing ſought to carry away the credit of it, haue brought in an ill name vpon it: from theſe it would be diſtinguiſhed.

3 Zeale is euery where ſpoken againſt, it hath many enemies and few friends: the worlde can no more abide it, then beaſts can the elementarie fire, the rebukes of many haue fallen vpon it, the diuell weaues cunning lies to bring downe the honour of it. Oh that wee could raiſe and maintaine it, by ſetting forth the deſerued praiſe of it; and challenge it from the falſe imputations of ſuch as hate it without a cauſe.

4 Zeale hath in this our earthly molde, little fuell, much quench-coale; is hardly fired, ſoone cooled. A good Chriſtian therefore would bee glad to know the Incentiues and preſeruatiues of it, which might enkindle it, enflame it, feed it, and reuiue it when it is going out.

5 Zeale in the worlds opinion, is as common as fire on euery mans hearth, no

no mans heart without zeale, if euery man might be his owne iudge: If moſt might be heard there is too much of it; but the contrarie will appear if the right markes be taken, and the true rules of triall and conuiction bee obſerued, and the heart thereby examined,

6 Zeale generally handled will breake as lightning in the aire and ſeize vpon no ſubiect: Application muſt ſet it on mens harts, and exhortation warme this old and colde age of the world, chiefly this temperate climate of our nation.

Firſt part.

It was ſaid of olde, that zeale was an *Intenſion of loue*: of late, that it is a compound of *loue and anger, or indignation.*

The Ancients aymed right, and ſhot neere, if not ſomwhat with the ſhorteſt. The moderne well diſcouered the vſe and exerciſe of more affections, then loue, within the fadome and compaſſe of zeale; but in helping that default, went themſelues ſomewhat wide, and came

came not close to the marke: which *I* ascribe not to any defect of eye-sight in those sharpe sighted Eagles; but onely to the want of fixed contemplation. And to speake truth, I haue oft wondred why poore *Zeale*, a vertue so high in Gods books, could neuer be so much beholding to mens writings as to obtain a iust treatise, which hath beene the lot of many particular vertues of inferiour worth; a plaine signe of too much vnder-value and neglect.

He that shall stedfastly viewe it, shall finde it not to be a degree or intension of loue, or any single affection (as the *Schools* rather cõfined then defined zeal) neither yet any mixt affection (as the later, rather compounded then comprehended the nature of it) but an *hot temper, higher degree or intension of them all.* As varnish is no one colour, but that which giues glosse and lustre to all; So the opposites of zeale, key-coldnes and lukewarmnesse, which by the lawe of contraries must bee of the same nature, are

are no affections, but cutrall tempers of them all.

Paul warrants this description where hee speakes of the twelue Tribes. *They serued God with intension or vehemency.* Act. 26.7

The roote shewes the nature of the branch. Zeale comes of ζέω, a word framed of the very sound and hissing noise which hot coales, or burning iron make when they meete with their contrarie. In plaine English, zeale is nothing but heate: from whence it is that zealous men are oft in Scripture said to burne in the spirit. ζέοντες πνεύματι.

Hee that doth moderately or remisly affect any thing, may be stil'd *Philemon* a louer: He that earnestly or extreamly, *Zelotes* a zelot: who to all the obiects of his affections, is excessiuely and passionately disposed, his loue is euer feruent, his desires eager, his delights rauishing, his hopes longing, his hatred deadly, his anger fierce, his griefe deep, his feare terrible. The Hebrewes expresse these Intensions by doubling the word.

This being the nature of zeale in generall, Christian zeale of which wee desire onely to speake, differs from carnall and worldly, chiefly in the causes and obiects.

It is a spirituall heate wrought in the heart of man by the holy Ghost, improouing the good affections of loue, ioy, hope, &c. for the best seruice and furtherance of Gods glorie, with all the appurtenances thereof, his worde, his house, his Saints and saluation of soules: vsing the contrarie of hatred, anger, griefe, &c. as so many mastiues to flie vpon the throat of Gods enemies, the diuell, his Angels, sinne, the world with the lusts thereof. By the vertue whereof a *Zealot* may runne through all his affections, and with *Dauid*, breath zeale out of euery pipe, after this manner for a taste;

Psalme. Loue. *How doe I loue thy law (O Lord) more then the hony or the hony combe, more then thousands of siluer and gold!*

Hatred. *Thine enemies I hate with a perfect hatred.*

hatred.

Thy testimonies are my delight: I reioyce more in them, then they that finde great spoyles, more then in my appointed food. Ioy.

Mine eyes gush out riuers of teares. Oh that my head were a fountaine of teares, because they destroy thy law. Griefe.

Mine eyes are dimme with waiting: how doe I long for thy saluation? Hope.

Thy iudgements are terrible, I tremble and quake, &c. Feare.

Look what pitch of affection the naturall man bestowes vpon his deareſt darling, what vnsatiable thirſt the couetous worldling vpon his Mammon, the ambitious vpon his honor, the voluptuous vpon his pleasure; the same the Christian striueth in equall, yea, (if possible) farre exceeding tearmes to conuert and conferre vpon God and his worship.

In briefe, to open a little creuise of further light, and to giue a little glimpse of heat: Zeale is to the soule, that which the spirits are to the bodie; wine to the spirits, putting vigour and agility into

them. Whence comes that elegant Antithesis in the Scripture. *Bee not drunke with wine wherein is excesse; but bee filled with the spirit.*

Ser. 41 in Cant. 49 Christ is said to lead his Spouse into the wine cellar: which Simily *Bernard* delighting oft to repeat, in two or three Sermons interprets of a speciall measure of zeale inspired into his Church. Thus (saith he) Christ led his Disciples into the wine cellar on the day of Pentecost; and filled them, and the house with such zeale as they came forth like Giants refreshed with wine, and seemed to the people as men drunke with new wine.

Act. 2

Simile

It is to the soule as wings to the foule: this also is a Scripture embleme to picture the Angels with wings, as in the hangings of the Temple, and in the visions of the reuelation, in token of their ardent and zealous execution of Gods will: whence also they haue their name *Seraphim*; hee maketh his ministers a flame of fire.

Heb. 1. 7

To

× So mr Philip Goodwin apony Sab: rouined p: 422

To this fire and theſe wings, which we in the Lords prayer deſire to imitate, there is nothing in vs anſwerable but our zeale; As wheeles to the chariot: which makes vs not goe, but runne the wayes of Gods Commandements, and ſo runne that we may obtaine. As ſailes to the ſhip, and winde to the ſailes, to which alludes the phraſe ſo frequent in Scripture, *Plerophorie.*

As courage to the ſouldier, mettle to to the horſe, luſt to the ground which makes it bring forth much fruit, yea an hundred fold: viuacity to all creatures. To conclude this, this is that celeſtiall fire which was ſhaddowed out vnto vs by that poore element in compariſon, and beggarly rudiment, the fire (I meane) of ſuch neceſſarie vſe in the law, which rather then it ſhould be wanting, the Lord cauſed it to deſcend from heauen, that it might cauſe the Sacrifices to aſcend thither againe as a ſweet incenſe vnto the Lord without which no burnt offering was acceptable.

The ſecond part.

But now, as then, there are certaine falſe fires, abhominable to God, odious to men, dangerous to the *Nadabs* and *Abihues* that meddle with them, bringing thereby coales vpon their owne heads, an ill ſauor vpon all their ſeruices; & not onely ſo, but that which is worſe, an ill report and ſurmiſe euen on thoſe that offer the right fire, & ſerue the Lord in ſpirit and truth: yet for their ſakes is the name of zeale blaſphemed all the day long.

Againſt theſe, as then, ſo now ſeuere caueats and cleare diſtinctions muſt bee laid, leſt ſuch as haue not their ſenſes exerciſed to put a difference, miſtake poiſonfull weedes for wholſome hearbes, to their owne deſtruction; and for the ſake of the one, reuile the other to the wrong of God and his Saints.

It fares not otherwiſe with the ſoule then with the body: beſides the natiue & radicall heate, the principall inſtrument of

of life, there are aguish and distempered hearts, the causes of sickness and death.

To discerne of those, requires some skill and iudgement: yet a good Empirick, a Christian of experience wil giue a shrewd guesse at them, the easier & the better if he marke these following signes and symptomes, cõmon to all the kinds of false zeale, here also following.

Signs of a false zeale.

1 Ostentatiõ.

First they are deeply sicke of the phariſaicall humor, they loue to be seene of men, and say with *Iehu, Come and see how zealous I am for the Lord of hosts*: they proclaime their almes with a trumpet, paint their good deeds vpon Church windowes, engraue their legacies vpon tombes, haue their acts vpon record: Thus, Comets blaze more then fixed Starres. Aguish heates breed flushings, & are more seen in the face, then natural warmeth at the heart. Scholers count hiding of Art the best Art: the godly man studies by all meanes how to conceale the one hand from the other, in doing well; hiding of zeale is the best zeale.

Secondly,

Secondly, of *Ahabs* diſeaſe exceeding in externall humiliation, affected geſtures, paſsionate ſighes, loudneſſe of voyce, odde attires & ſuch like: Theſe know how to rend the garment, hang the head with the bulruſh, to whip and launce their skinnes with *Baals* Prieſts; and yet ſtrangers to a wounded ſpirite: not but that true and hearty zeale doth lift vp the eyes, knocke the breaſt, dance before the Arke. Therefore this character may deceiue the vnwarie; Let *Ely* take heed of iudgeing *Hannaes* ſpirit raſhly by the mooving of her lips: yet hypocrites ſo vſually ſtraine nature and without a cauſe exceed, and that in publicke, and vpon the ſtage, that for the moſt part, their actions and affections are palpable: as *Ieſuites*, *Cappuchines*, &c. yea in many hiſtrionicall Proteſtants: Horſe-courſers iades will bound, curuet and ſhew more tricks, then a horſe well mettled for the rode or cart.

3 Complementall.

Thirdly, you may knowe them by their diligence and curioſitie in lighter matters

matters ioyned with omission and neglect of greater, wise in circumstance, and careleſſe in ſubſtance, tithing mint, ſtraining at gnats, &c. In all cheape and eaſie duties, prodigall: niggardly & ſlothfull in the waighty things of the Lawe: theſe haue at command good woordes, countenance, yea teares from their eyes, ſooner then a farthing from their purſe, hauing this worlds goods, and ſee their brother want; theſe ſticke vp feathers for the carcaſſe, beguiling the ſimple, coozening the world, but chiefly themſelues.

Fourthly, theſe fires cannot keepe themſelues within their owne hearths, theſe ſpirites cannot keepe themſelues within their owne circles. True zeale loues to keep home, ſtudieth to be quiet in other mens Dioceſs: falſe zeale loues to be gadding, is eagle eyd abroad, and moule eyd at home: In ſtead of burning bright and ſhining cleare; like briniſh lights, they ſparkle & ſpet at others, or like ill couched fireworkes let fly on all

Pragmaticall.

Cenſorious

all sides: onely out of their wisedome they know how to spare *Agag* and the great ones, and bee sure they anger not their great Maisters, and meddle with their matches: whereas it is the property of fire that comes from aboue, to spare the yeelding sheath, and melt the resisting metall, to passe by the lower roofes, and strike the towred pinacle, as *Nathan*, *Dauid*, *Elias*, *Ahab*, *Iehu*, *Herod*, *Ionas*, *Niniuie*, *&c.* Note also in all their proceeding with others, in steede of wholsome seuerity (which rightly zealous men neuer come vnto but by compulsion, and not without compassion of the offender, weeping with *Moses* and *Samuel* ouer the people, beeing sorie with the Emperour, that they knowe how to write sentences of condemnation) These delight in cruelty, the brand of the Malignant Church; feede their eyes with Massacres as the Queenes mother. No diet so pleasing to these rauening wolues, as the warme blood of the sheepe. The are they that cry fire

6 Cruell.

and

and fagot, away with them, not worthy to liue, their very mercies are cruelty: especially in their owne cauſe, they heat the fornace ſeauen times hotter then in Gods.

7 Variable & inconſtant.

Laſtly, theſe Meteors and Vapours haue no conſtant light, or continued heate (as the fixed ſtarres euer like themſelues) but haue onely their aguiſh fittes, & lunatick moods; ſometimes in aduerſity they are good vnder the rod as *Pharaoh*, again in proſperity like the fat kine of *Baſhan*, ingratefull and forgetfull: ſometimes in proſperity when the ſun of peace ſhineth on them, & the fauourable influence of great ones, they ſhoot forth their blade with the corne on the houſe top, running with the ſtreame, & ſailing with the winde; ſometimes their zeale depends vpon the life of *Iehoiada*; ſometimes on the company of the Prophets: commonly in the beginning they blaze like ſtraw fires, but in the end goe out in ſmoake and ſmother; whereas in their entrance into profeſsion, they galloped

loped into ſhewes, and made ſome girds at hand, they tire, giue in, and end in the fleſh, whereas all naturall motions are ſwifteſt toward their end.

The veſtall fires were perpetuall, and the fire of the Altar neuer went out. Spices and weſts of theſe euills may bee found in the fincereſt Chriſtians: but they ſuffer not theſe dead flies to lie and putrefie in the precious boxes of true zeale; of all theſe the preachers caueat may be conſtrued, *Be not ouer iuſt*, thogh it may alſo admit other interpretations, as after ſhall appeare.

Be not ouer iuſt hath 7. expoſitiõs. here 2. or 3. more hereafter.

Theſe are the ſpeciall notes and ſymtomes of ſtrange fires: the kinds alſo are many, and might be diſtributed into many heads; but I will reduce them into three which are knowne by their names.

ψευδοζηλος, *counterfeit zeale, falſe fire.*

τυφλος ζηλος, *blind zeale, ſmoakie fire, or fooles fire, ignis fatuus.*

ατακτος ζηλος, *turbulent zeale, wild fire.*

The firſt, wanting truth and ſincerity, propounds ſiniſter ends.

The

The second, knowledge and discretion, takes wrong waies.

The third, loue and humility, exceeds measure.

The first abounds amongst subtile & crafty professors, and is to be abhorred and detected.

The second among simple & deuout, is to be pitied and directed.

The third amongst passionate and affectionate, and is to bee moderated and corrected.

The first is the meere vizor of zeale, looking asquint one way and tending another; pretending God and his glory, intending some priuate and sinister end; first, either of honour and promotion, as *Iehu* who marched furiously, and his word was the Lord of hosts, but his project was the kingdome.

Secondly, at filthy lucre: as *Demetrius*, and his followers, who cried great is *Diana* of Epesus; but meant her little siluer shrines. It cannot bee denied, but many such there were who helped to pull

pull downe the Abbies; not out of any hatred to those vncleane cages, but to reare their owne houses out of the ruines, and spoyled copes to make cushions. *Iudas* complained of superfluity, but grieued it fell besides his bag: many hold temporalities tithes and glebes, vnlawfull, because they are loth to forgo them: If *Iezabel* proclaime a Fast, let *Naboth* looke to his vineyard; If the Vsurer and tradesman frequent Sermons, let the buyer & borrower look to themselues. It is too common a thing to make zeale a lure & stale, to draw customers; a bait of fraud, a net to entrap; with malicious *Dogs*, to make it a stalking horse for reuenge against the Priest, thereby to discharge their gall at Ministers and other Christians, for the the omission & commission of such things, as themselues care not for; with the *Strumpet* in the Prouerbs, to wipe their mouthes, and frequent the Sacrifices, that they may be free from suspicion.

All these euils, haue I seene vnder

the

the sunne-shine of the Gospell: but by how much, zeale is more glorious then common profession, by so much is dissembled feruency more detestable then vsuall hypocrisie; yea, no better then diuelish villany & double iniquity: such painted walles and whited sepulchers, the Lord will breake downe. Let all *Timothies* and *Nathanaels* learne to disery them, and discard them: The cure of this was deepely forelaid by Christ; *I counsell thee to buy gold tried in the fire*: all is not golde that glistreth, an image of faith breedes but a shew of zeale; many seemed to trust in Christ, but Christ would not trust them: but such faith as will abide the fire, brings foorth zeale that will abide the touchstone.

The second, is erronious or blinde zeale, not according to knowledge; Rom. 10. I beare many deuout Papists witnesse (though I feare the learnedst of them be selfe condemned) that they haue this zeale perswading themselues, they doe God best seruice, when they

please the divell most in their will-worship. The same witnesse I beare many *Separatists*; though I feare most of them be sicke of selfe conceitednesse, newfangletnesse, and desire of mastership: for who would not suspect such zeale, which condemnes all reformed Churches, and refuseth communion with such as they themselues confesse to bee Christians, and consequently such as haue communion with Christ? It would grieue a man indeed, to see zeale misplaced, like mettle in a blinde horse; to see men take such paines, and yet fall into the pit. This made *Paul* to wish himselfe *Anathema*, for the sake of such; and yet the multitude and common people, reason thus; Is it possible but these men haue the right? But alas, how should it bee otherwise when a blinde company will follow a blinde sect-master; This being one property of blinde zeale, a fond admiration, and apish imitation of some person, for some excellency they see in him, which so dazles their eyes, that

that they cannot discerne their errours and infirmities, which they oftner inherit then their virtues; as appeares in the *Lutherans*, & the Iewes; that would sacrifice their children to *Molech*, in imitation of *Abraham*: In these the diuell becomes an Angel of light, and plaieth that Dragon, Reuel. 12. pouring out floudes of persecution against the Church, causing deuout men and women, to raise tragedies, breath out thretnings, and persecute without measure; then these the diuell hath no better souldiers: but when their scales fall from their eyes, and they come into Gods tents; God hath none like vnto them. The cure of this diuinely is forelaid by Christ also, to buy eye-salue of him; Angels haue eyes as well as wings to guide their flight: when the ship is vnder saile, and hath the freshest way; it hath most need to looke to the sterage, keep the watch, haue an eie to the Compasse, and land marks.

κακοζηλια

The third kinde, is turbulent zeale,

called by *Iames* bitter zeale, a kinde of wilde-fire transporting men beyond all bounds and compasse of moderation; proceeding sometimes of a weakenesse of nature in men, that haue no stay of their passion; like vn Clockes whose springs are broken, and Cities whose walls are downe. Zeale is a good seruant, but a ill master: and it is dangerous in a head-strong horse. And so the *Poets* (which were the Heathens Prophets) shadowed out the cure of this, in *Minerua* golden bridle, wherewith she managed her winged *Pegasus*. There is too much of this bitter zeale, of this *Hieropicra*, in all our bookes of controuersies: but especially there hath been too much in our domesticall warres; some sonnes of *Belial* haue blowen the trumpet of contention, trumpets of anger, the Churches of God should haue no such custome. Oh that our Churches vnderstood that saying.

In quarrels of this nature *Paul* spends his zeale, not in partaking but imparting

ting the fray, beating downe the weapons on both sides: Who art thou that iudgest? who art thou that condemnest thy brother? as if hee should say, The matters are not *Tanti*, wee haue made the diuell too much sport already; who threw in these bones to set vs together by the eares, whilst he lets-in the common Enemie vpon vs. *Charity, Charity*, is the builder of Churches: Strife about trifles, hath wasted many famous ones, and placed the temples of *Mahomet*, where the golden candlesticke was wont to stand. We pittie the former ages, contending about leauened and vnleauened bread, keeping of Easter, fasting on Sundaies, &c. The future ages, will do the like for vs. Oh that the Lord would put into the hearts both of the gouernours & parties to these quarrells, once to make an end of these Midianitish warres; that wee might ioyntly poure out the vials of our zeale, vpon the throne of the beast. Rom.14.10

Thus haue you heard the errors and

counterfeites of zeale, through whose sides, and vpon the backe of which, diuerse of the malitious worlde vse to beat those whom it hates, because their workes are better then their owne; iniuriously concluding, that all Zealots are alike. Thus I haue heard our Marchants complaine, that the set vp blewes haue made strangers loath the rich oaded blewes, onely in request: this is an olde sophisme. True iudgement would teach vs to conclude, that the best drugs haue their adulterates; the most current coins their slippes; and that vertue which so many hypocrites put on, to grace themselues withall; is surely some rare and excellent iewell.

The third part.

The true Zelote, whose feruency is in the spirit, not in shewe; in substance not in circumstance; for God, not himselfe; guided by the worde, not with humors; tempered with charity, not with bitternesse: such a mans praise is of

of God though not of men: ſuch a mans worth cannot bee ſet foorth with the tongues of men and Angels.

Oh that I had ſo much zeale, as to ſteep it in it owne liquor; to ſet it forth in it owne colours, that the Lord would touch my tongue with a coale from his Altar, that I might regaine the decayed credit of it, with the ſons of men.

Argumẽts of cõmendation.

It is good to bee zealous in a good thing: and is it not beſt, in the beſt? or is there any better then God, or the kingdome of heauen? Is it comely what euer we do, to do it with all our might? onely vncomely when wee ſerue God? Is meane and mediocrity, in all excellent Arts excluded, and onely to be admitted in religion? Were it not better to forbeare *Poetry* or *Painting*, then to rime or daube? and were it not better, to bee of no religion then to be cold, or lukewarme in any? Is it good to be earneſt for a friend, & cold for the Lord of hoſts? For whom doſt thou reſerue the top of thy affections? for thy gold? for

1 From Gods excellency whom zeale onely becomes, vnworthily placed elſewhere.

thy *Herodias*, &c. O yee adulterers and adultreſſes, can ye offer God a baſer indignity? What ayleth the world? Is it afraid thinke we, that God can haue too much loue; who in regard of his owne infinite beauty, & the beames he vouchſafeth to caſt vpon vs, deſerues the beſt yea all, and a thouſand times more then all? Ought not all the ſprings and brookes of our affection, to runne into this Maine? may not he iuſtly diſdaine, that the leaſt Riueret ſhould bee drained another way? that any thing in the world ſhould hee reſpected before him, equalled with him, or loued out of him, of whom, for whom, and through whom are all things? Who, or what can bee ſufficient for him our Maker and Sauiour? In other obiects feare exceſſe: here no extaſie is high enough.

2 From his ſpirituall nature.

Conſider and reaſon thus with thy ſelfe (O man) canſt thou brooke a ſluggard in thy worke, if thou bee of any ſpirit thy ſelfe? is not a ſlothfull meſſenger as vinegar to thy teeth, and as ſmoake

smoake to thine eyes? Hast thou any sharpnesse of wit, is not dulnesse tedious vnto thee? And shall hee that is all spirit (for whom the Angels are slow and sodde enough) take pleasure in thy drowzie and heauie seruice? Doe men choose the forwardest Deere in the heard, and the liueliest Colt in the droue? and is the backwardest man fittest for God? Is not all his delight in the quickest and cheerefullest giuers and seruitors? Euen to *Iudas* he saith, That thou doest doe quickely; so odious is dulnesse vnto him: what else mooued him to ordaine that the necke of the consecrated Asse should bee broken, rather then offered vp in sacrifice; doth God hate the Asse? or is it not for the sake of the quality of the creature, which hath euer among the heathens beene an *Hieroglyphick* of heauinesse and tardity?

& p. 9.

Thirdly, this zeale is so gratious a fauorite with God, that it graces with him all the rest of his graces. Prayer if it be feruent

3 Effects of zeale. Reas. 12

feruent, preuaileth much: the zealous witneſſes had power to ſhut and open heauen: by this, *Iſrael* wraſtled with God, ouercame, and was called a Prince with God: this ſtrengthened the hart of *Moſes* (as *Aaron* and *Hur* ſupported his hands) till the Lord ſaid, Let mee alone: this made *Cornelius* his prayer to come into heauen; whither our cold ſutes can no more aſcend, then vapours from the Still, vnleſſe there be fire vnder it: Repentance, a needfull and Primary grace, which the Baptiſt ſo vrged: but then we muſt bee zealous and repent (as my text ioynes them) or elſe no repentance pleaſeth God; nor are there fruites worthy repentance. Almes and good deedes are ſacrifices pleaſing to God; but without zeale, the widowes mites are no better then the reſt; It is the cheerefull looſe, that doubleth the gift. Generally, as ſome mans marke and name, furthereth the ſale of his commodity; ſo zeale inhanceth all the graces of God. It pittieth me for *Laodicea*

odices that loſt ſo much coſt; had as many vertues, did as many duties as other Churches: but for want of this, Chriſt could not ſup with them. Furniſh a Table with the principalleſt fare, and daintieſt diſhes that may be had; let them be roſted & boiled to the halues, or ſtand on the Table till they bee lukewarme; what will the gueſts ſay? All that we can doe is but the deede done, vnleſſe zeale conferre grace.

Fourthly, zeale is the richeſt euidence of faith, and the cleareſt demonſtration of the Spirit: The Baptiſme of water, is but a cold proofe of a mans Chriſtendome; beeing common to all commers: but if any bee baptized with fire, the ſame is ſealed vp to the day of Redemption. If any ſhall ſay, friend, what doſt thou profeſſe a religion without it; how can hee chooſe but bee ſtrooke dumbe? Can we ſuppoſe wormewood without bitterneſſe, a man without reaſon? then may wee imagine a religion, and a Chriſtian, without ſpirit and zeale.

The

The Iesuit saith, I am zealous; the Separatist, I am zealous; their plea is more probable, then the lukewarme worldlings, that serue God without life. If the colour bee pale and wan, and the motion insensible, the party is dead or in a swoune; if good and swift, wee make no question. The zealous Christian is neuer to seeke for a proofe of his saluation: what makes one Christian differ from another in grace, as starres doe in glory; but zeale? All beleeuers haue a like precious faith: All true Christians haue all graces in their seedes, but the degrees of them are no way better discerned then by zeale: Men of place distinguish themselues, by glistering pearles: A Christian of degrees shines aboue other in zeale. Comparisons I knowe are odious to the world, that faine would haue all alike: but the righteous is better then his neighbour: All Christians are the excellent of the earth, the Zelot surmounteth them all, as *Saul* the people by the head

head and ſhoulders; he is euer ſtriuing to excell and exceede others and himſelfe.

One of theſe is worth a thouſand others, one doth the worke of many: which made him ſpeake of *Eliſha* in the plurall number, *The horſemen and Chariots of Iſrael*; beſides his owne worke, he winnes and procures others, makes Proſelytes. It is the nature of fire to multiply, one coale kindles another: his worke ſo ſhines that others come in and glorifie God; maruelling and enquiring what ſuch forwardneſſe ſhould meane, concluding with *Nebuchadnezzar*, *Surely the ſeruants of the moſt high God.*

Theſe are good Factors and Agents, doing God as good ſeruice as Bouteſewes doe the Diuell, and Ieſuites the Pope, ſparing no coſt, nor labour; and what they cannot doe themſelues, they doe by their friends, *Who is on my ſide, who? &c.*

As for lets and impediments, they ouer-

ouer-looke and ouer-leape them, as fire passeth from one house to another; neither is there any standing for any Gods enemies before them: they make hauock of their owne and others corruptions. If you will rightly conceiue of *Peters* zeale in conuerting & confounding, you must imagine (saith *Chrysostome*) a man made all of fire walking in stubble. All difficulties are but whetstones of their fortitude. The sluggard saith, *There is a Lion in the way*; tell *Samson* & *Dauid* so, they will the rather goe out to meete them. Tell *Nehemiah* of *Samballat*, hee answereth, *Shall such a man as I feare?* Tell *Caleb* there are *Anakims*, and hee will say, *Let vs goe vppe at once, &c.* Let *Agabus* put off his girdle and binde *Paul*, let him be told in euery Citie, that bonds await him, hee is not onely ready for bonds, but for death; tell *Iubentius*, hee must lay downe his life, he is as willing as to lay off his clothes: tell *Luther* of enemies in *Wormes*, hee will goe if all the tiles of the houses were diuels.

The

The horſe neighs at the trumpet; the Leuiathan laughs at the ſpeare. They that meane to take the kingdome of God by violence, prouide themſelues to goe through fire and water, carry their liues in their hands, embrace faggots; they ſay to father and mother, *I know you not*: to carnall Counſellers and friendly enemies, *Get you behinde mee Satan*. Zeale is as ſtrong as death, hot as the coales of Iuniper; flouds of many waters cannot quench it. *Agar*, Pro. 30. ſpeakes of foure things, ſtately in their kinde; I will make bold to adde a fift, comprehending and excelling them all; namely the zealous Chriſtian, ſtrong and bolde as the Lion; not turning his head for any; as ſwift as the greihound in the waies of Gods commandements; in the race to heauen, as nimble as the Goate climbing the ſteepe and craggy mountaines of pietie and vertue; A victorious King, ouercoming the world and his luſts: *Salomon* in all his royalty, is not cloathed like one of theſe in his fiery

fiery Chariot.

To cut off the infinit praiſes of zeale, let vs heare what honourable teſtimonies and glorious rewards, it pleaſeth God to conferre vpon it; *Dauids* ruddy complexion and his skill in muſicke, made him amiable in the eyes of men: but the zeale of his heart, ſtiled him a man after Gods owne heart; and the ſweete ſinger of Iſrael. *Abraham*, that could finde in his heart to ſacrifice his *Iſaack*, was called the friend of God. The ſame vertue denominated *Iacob* a Prince with God. *Eliſha*, The Chariots and horſemen. *Paul*, A choſen veſſell, &c.

Neither doth God put them off, with names and empty fauours, but vpon theſe he beſtowes his graces: *Dauid* dedicateth his Pſalmes to him that excelled: God in diſpenſing of fauours, obſerueth the ſame rule, to him that ouercommeth will I giue, &c. To him that hath, ſhall be giuen. Husbandmen caſt their ſeede vppon the fertileſt ground

ground, which returnes it with the greatest interest: God giues most talents to those that improoue them in the best banke. *Ioseph* shall haue a party coloured coate, of all kindes of graces and blessings: And because he knowes this will purchase them hatred and enuy, he takes them into speciall tuition; if any will hurt his zealous witnesses, there goeth out a fire out of their mouthes, to deuoure their enemies. A man were better anger all the witches in the world then one of these. If God bring any common iudgements, he sets his seale and *Thau* on their foreheads, & sprinkles their posts; snatcheth *Lot* out of the fire (who burneth in zeale, as *Sodome* in lust) as men doe their plate whiles they let the baser stuffe burne. In fine, he taketh *Enoth* and *Eliah* in triumphant Chariots vp to heauen, and after their labours and toyles, setteth them in speciall Thrones, to rest in glory; The Apostles in their twelue, the rest in their order, according to their zeale.

Reuel. 12

Reuel. 7. 3
Eze. 9
Exod. 12.

zeale. And though hee may well reckon the beſt of theſe, vnprofitable ſeruants; yet ſuch congruity (not of merits, but of fauour) it pleaſeth him to obſerue in crowning his graces, that the moſt zealous heere, are the moſt glorious there.

Who would not now wonder how euer this royall vertue ſhould haue loſt it grace with the world; how euer any ſhould admit a lowe thought of it? But what? ſhall all the indignity which hell can caſt vpon it, make it vile in our eyes? or rather ſhall wee not reaſon from the oppoſition as *Tertullian* did of *Nero*: That religion which *Nero* ſo perſecutes, muſt needs be excellent.

If zeale were not ſome admirable good, the diuell and worlde would not ſo hate it; yet leſt ſilence ſhould bee thought to baulke ſome vnanſwerable reaſons, let vs ſee how they labour to be mad with reaſon: Let *Feſtus* bee the ſpeaker for the reſt, for hee ſpeakes what all the reſt thinke; you know his madde

1 Obiect. Zeal is mad, and makes men mad.

obiecti-

obiection, and *Pauls* ſober anſwere in that place, and the like, 2. Cor. 5. 13. whether hee be mad or ſober it is for God and you.

Act. 26. 24
1 Cor.

This text bids vs be zealous and repent; the word ſignifies be wiſe againe, or returne to your wits. The prodigall is ſaid to come to himſelfe, when he was firſt heat with this fire. Wee way well anſwer the world as old men do young: You thinke vs Chriſtians to be madde that follow heauen ſo eagerly; but wee knowe you to be mad, that run a-madding ſo after vanity.

μετανοέω
νοῦς

A Chriſtian indeed is neuer right, till he ſeeme to the world to be beſide himſelfe; Chriſts owne kindred were afraid of him. The Apoſtles are ſaid to be full of newe wine; beſides, with theſe the world is mad: they runne vpon *Stephan* like mad men; *Nichodemus* and ſuch as he, neuer offends them.

Act. 2
Act. 7

You know alſo what *Ahab* laid to the charge of *Eliah*; with the Apologie he made for himſelfe. This is a ſtale impu-

1 Obiect.

tation in ages. *Haman* accused *Mordechay* and the Iewes of it. The Apostles are saide to bee troublers of the whole earth. In the Primitiue Church all mutinies and contentions were laide to the Martyrs. True it is, where zeale is, there is opposition, and so consequently troubles: Christ sets this fire on earth, not as an author, but by accident: The theefe is the author of the fray, though the true man strike neuer so many blowes: but the *Ahabs* of the worlde, trouble Israel; then, complain of *Eliah*: The Papists will blowe vppe the State, then father it vpon the Puritans. It is not for any wise man, to beleeue the tythe of the tales and slaunders, which flie abroad of the zealous: Leud men would faine strike at al goodnes through their sides.

A make-bate.

Tenterden steeple.

3 Obiect.

Proud.

You may remember also *Eliabs* vncharitable censure of *David*, I know the pride of thine heart. So doe all worldlings measure others by their owne length; if they see any forwardnesse in the

the peaceableſt ſpirit, they aſcribe it either to vaine glory, or couetouſneſſe; the onely ſprings that ſet their wheeles on going: but of this the knower of the hearts muſt iudge betweene vs.

When ſlaundering will not ſerue, then fall they to glauering, cunningly glancing at zeale, whiles they commende the golden meane wherein vertue conſiſts. But Chriſtians, take heede none ſpoyle you through ſuch Philoſophy; or rather Sophiſtry: for true Philoſophy will tell you that the meane wherein vertue is placed, is the middle betwixt two kindes, and not degrees: And it is but meane vertue that loues the meane in their ſenſe.

4 Obiect. They keep no meane.

Oh ſay they, but ſome diſcretion would doe well; It is true, but take withall *Caluins* caueat to *Melanchton*: That he affect not ſo the name of a moderate man, and liſten to ſuch Syrens ſongs, till he loſe his zeale.

5 Obiect. Vndiſcreet

I haue obſerued, that which the world miſcals diſcretion, to eate vppe

zeale, as that which they call policy, doth wisedome. As *Iaab* stabbed *Abner*, vnder a colour of friendshippe: Antichrist vndermineth Christ, by pretending to be his vicar. The feare of ouerdoing makes most come too short; of the two extreamities, wee should most feare lukewarmnesse: rather let your milke boile ouer then be raw.

From glauering, they fall to scoffing; yong Saints, will proue but old Diuels; these hot-spurres will soone run themselues out of breath. But wee say, such were neuer right bred; such as proove falling starres, neuer were ought but meteors; the other neuer lose light or motion: spirituall motions may bee violent and perpetuall.

When none of these will take, they fal to right downe raying; these Puritans, these singular fellowes, &c. vnfit for all honest company. I hope the states Puritan, and the common Puritan bee two creatures. For with that staffe the multitude beats all that are better then them-

themselues, & lets fly at all that haue any shew of goodnes. But with that which most call Puritanisme, I desire to worship God. For singularity, Christs calls for it, and presseth & vrgeth it; What singular thing doe you, or what odde thing doe you? Shall Gods peculiar people, doe nothing peculiar? The world thinkes it strange, wee runne not with them into excesses, and doe not as most doe, that wee might escape derision: Iudge you which of these men shall please: I beleeue none shall euer please Christ, till they appeare odde, strange and precise men, to the common sort, and yet neede not bee ouer iust neither. Let them that haue tender eares stop them against the charmes of the world, and scornes of *Michol*, vnlesse they were wiser: Let him that hath a right eare, heare what Christ saith to the Churches, *Be zealous.*

The fourth part.

Yea, but by what means shall a Christian Incentiues.

ſtian attaine this fire, and maintaine it when he hath gotten it.

Say not in thine heart, What *Prometheus* ſhall aſcend into heauen and fetch it thence; thou mayeſt fetch it thence by thine owne prayer: as did *Elias*, and the Apoſtles, men of infirmities as well as thy ſelfe; pray continually, and inſtantly: the Lord that breathed firſt thy ſoule into thee, will alſo breath on thy ſoule: I ſpeake not of miraculous (which was but a type) but of ordinarie inſpiration. Prayer and zeale are as watter and yce: mutually producing each other: when it is once comne downe vpon thine altar; though no water can quench it, yet muſt it be preſerued freſh, by ordinarie fuell; eſpecially the Prieſts lippes muſt keepe it aliue.

Sermons are bellowes ordained for this purpoſe. The word read is of diuine vſe, but doth not with that motion ſtirre theſe coales.

Experience ſheweth, the beſt oration will

will not ſo much moue as the meaneſt Orator.

After the ſparkles once by theſe meanes kindled, cheriſh and feede them by reading the word: Let it dwell richly in thy heart, excite thy dulneſſe by ſpirituall Hymnes. Louc-ſongs enflame not luſt, more, then the Song of of Songs doth zeale: Reade or ſing the 119. Pſalme; and if thou beeſt not zealous, euery verſe will check thee in thy throat: Meditation is another helpe, approoued by *Iſaacks* and *Dauids* practice: An Art lately ſo taught, as I ſhall needе onely, to poynt at the choyſe theames, ſuiting and furthering this argument. I need not goe far to fetch this fire: I may ſtrike it out of euery worde of this Epiſtle to *Laodicea*. Behold the Lord God, eſpecially thy Lord Chriſt in his glorious titles, and Maieſty; for ſo hee beginnes his viſions to *Iohn*; and his Epiſtles to the Churches, exciting their dull hearts. By ſuch apparitions did hee ſet on fire the heart of

Moſes

Moſes in the burning buſh; and enflamed *Stephan*, his firſt Martyre: anſwerable and proportionable to which, are our ſerious contemplations. Behold him as one that ſeeth thee, and knoweth thy works; the rouzing preface of all theſe Letters. *Cæſars* eye made his ſouldiers prodigall of their blood. The Atheiſt thinks God takes as much notice of him and his prayers, as hee doth of the humming of flyes and bees; and therefore, no maruell if his ſeruice bee formall and faſhionable. The faithfull Chriſtian by faiths proſpectiue ſees him at home, and heares him ſaying, Well done thou good ſeruant; which maketh him to worke out his heart. Behold him as the beginning of creatures, eſpecially of the newe creature. Oh! what loue hath hee ſhewed thee in thy redemption? out of what miſery, into what happineſſe, by what a price, to what end; but that thou ſhouldeſt bee zealous of good workes? Behold him as the faithfull witneſſe, that witneſſed

ſed himſelfe for thee a good witneſſe, and here faithfully counſels thee to follow his patterne. Behold him as a ſpeedie and royall rewarder of his followers. Take thy ſelfe into paradiſe, repreſent to thy ſelfe thy crowne, thy throne, thy white robes; looke not on the things that are ſeene, but on the farre moſt excellent waight of glory; looke vpon theſe, and faint if thou canſt. Beholde alſo hee is a conſuming fire, a zealous God, hating lukewarmneſſe; not onely deſtroying *Sodome* with fire and brimſtone, and prouiding *Tophet* for his enemies; but awaking alſo his drowzie ſeruants, by iudgements (as *Abſolon Ioab* by firing his corne) his Iſraelites by fiery ſerpents: whom hee loueth, hee chaſteneth, and keepeth them in the fornace of fiery tryals, till they come to their right temper. Hee ſtandeth and knocketh: if nothing will arouze vs, a time will come, when heauen and earth ſhall burne with fire, and Chriſt ſhall come in flaming fire, to render

render vengeance with fire vnquenchable. We therefore, that know the terrour of that day, What manner of persons ought we to be?

From God turne thine eyes vnto man: set before thee the pillar, and cloude of fiery examples, that haue led vs the way into Canaan. He is but a dull Iade, that will not follow: The stories of the Scriptures, the liues of the fathers, the acts and monuments of the Church, haue a speciall vertue for this effect. The very pictures of the fires, and Martyrs, cannot but warme thee. If thou canst meete with any liuing examples, followe them, as they followe Christ, frequent their company: euen *Saul* amongst the Prophets, will prophecie. No bangling hauke, but with a high flyer will mend her pitch: the poorest good companion, will doe thee some good; when *Silas* came, *Paul* burnt in the spirit: a lesser sticke may fire a billet; If thou findest none, let the coldnesse of the times heare thee,

as

as frostes doe the fire; Let euery indignation make thee zealous, as the dunstery of the Monks, made *Erasmus* studious: one way to bee rich in times of dearth, is to engrosse a rare commodity, such as zeale is: now, if euer, *they haue destroyed thy law*; It is now high time to be zealous.

Consider and emulate the children of this generation, to see how eager euery *Demas* is for worldly promotion. How did that worthy Bishop disdaine to see an harlot, more curiously to adorne her body vnto sinne and death, then hee could his soule vnto life euerlasting. It angred *Demosthenes* to see a Smith earelier at his Anuile, then he was at his Deske.

When thou hast thus heat thy selfe, take heed of catching colde againe, as many haue done, and brought their zeal to deaths doore.

This fire may go out diuerse wayes: first by subtraction of fewell; if a man forbeare his accustomed meales, will not

Zeales extinguishers.

not his naturall heate decay? The *Leuites* that kept Gods watch in the Temple, were charged expreſſely, morning & euening, if not oftner, to looke to the lights and the fire. Hee that ſhall forget (at the leaſt) with the *Curfeau-bell* in the euening to rake vppe his zeale by prayer, and with the day-bell in the morning to ſtirre vp & kindle the ſame, if not oftner with *Daniel*; I cannot conceiue how hee can poſsibly keepe fire in his heart. Will God bleſſe ſuch, as bid him not ſo much as good-morrow and good-euen?

Hee that ſhall deſpiſe or neglect prophecie, muſt hee not needs quench the ſpirit? haue I not marked glorious profeſſors, who for ſome farme ſake, or other commodities, haue flitted from Ieruſalem to Iericho; where the ſituation was good, but the waters nought; and their zeale hath periſhed, becauſe viſion hath failed?

Such as reade the Bible by fits vpon rainy daies, not eating the booke with

Iohn,

John, but tasting onely with the tippe of the tongue: Such as meditate by snatches, never chewing the cud and digesting their meate, they may happely get a smackering for discourse and table-talke; but not enough to keepe soule & life together, much lesse for strength and vigour. Such as forsake the best fellowship, and waxe strange to holy assemblies, (as now the manner of many is) how can they but take colde? Can one coale alone keepe itselfe glowing?

Though it goe not out for want of matter, yet may it be put out by sundry accidents; when it is newly kindled it may be put out with scoffes and reproaches, if *Peter* take not heede, and fence himselfe well against them; but if once throughly growne, such breath will but spread and increase it.

It is possible fire may bee oppressed with too much wood, and heat suffocated with too much nourishment: ouermuch prayer, reading, and study, may be a wearinesse both to flesh and spirit:

rit: but it ſo rarely happeneth that I needc not mention it; and yet the ſoule hath it ſatiety. There be ſome ſuch perchance ouer-nice men in this ſenſe alſo, who haue not learned that God will haue them mercifull to themſelues: It is oftner ſmoothered for want of vent and exerciſe. Let ſuch as vſe not and expreſſe not their zeale, bragge of their good hearts; ſurely they haue none ſuch, or not like to haue them ſuch. If *Nichodemus* had not buried Chriſt by day, we might haue feared his zeale had gone out, for all his comming by night.

Yet this is not ſo ordinary, as to extinguiſh it by the quench-coale of ſinne; groſſe ſinne every man knowes will waſte the conſcience, and make ſhippe-wracke of zeale: but I ſay, the leaſt known euill vnrepented of, is as a theefe in the candle, or an obſtruction in the liuer. I feare, *Dauid* ſerued God but reaſonably, till hee publiſhed his repentance; he that ſteales his meate, though

pouerty tempt him, yet giueth thankes but coldly: zeale and sinne, will soone expell the one, or the other, out of their subiect; Can you imagine in the same roofe, God and Beliall, the Arke and Dagon? Lastly, and most commonly, foraine heate will extract the inwarde, and aduenticious heate consume the naturall.

The Sunne will put out the fire; and so will the loue of the world, the loue of the Father, they cannot stand together in intense degrees, one cannot serue both these masters, with such affection as both would haue. Seldome seest thou a man make haste to be rich, and thriue in religion. Christs message to *Iohn* holdes true; The poore are most forward in receiuing and following the Gospell: as thou louest thy zeale, beware of resoluing to be rich, least gaine prooue thy godlinesse; take heede of ambitious aspiring, least Courts and great places, prooue ill aires for zeale, whither it is as easie to go zealous, as to returne

returne wise: *Peter* whiles hee warmed his hands, cooled his heart; Not that greatnesse and zeale cannot agree; but for that our weaknes many times seuers them. If thou beest willing to dy poore in estate, thou mayest the more easily liue rich in grace. *Smyrna*, the poorest of the seauen Candelstickes, hath the richest price vpon it.

The diligent practice of these courses will make easie the practice of this counsell, *Be zealous, &c.*

The fift part.

But here me thinke I heare the luke-warme worldling of our times, fume & chafe, and aske what needs all this adoe for zeale, as if all Gods people were not zealous enough.

1 Obiect.

Such as thinke they are, or can bee zealous enough, neede no other conuiction to bee poore, blinde, naked, wretched and pittifull *Laodiceans*: Fire is euer climing, and aspiring higher; zeale is euer ayming at that which is before;

Answer.

fore; carried towardes perfection; thinking meanely of that which is past, and already attained, condemning his vnprofitable seruice, as *Caluin* in his last Wil: this rule, tries full conceited Christians.

What would you haue vs doe? wee professe, keepe our Church, heare Sermons as Christians ought to doe. 2 Obiect.

Affectionate friendship and seruice, is not onely for publicke shewe, and pompe, vpon festiuall dayes, in Chambers of Presence; but for domesticall, ordinarie, and priuate vse; to such holiday and Church retainers, God may well say, Let vs haue some of this zeale at home and apart. Answer.

All affections are most passionate, without a witnesse. Such as whose families, closets, fields, beds, walkes, doe testifie of their worship, as well as temples & synagogues, are right seruitors: God much respects their deuotions; and they haue strong proofe of the power of godlinesse.

3 Obiect. Wee would you ſhould knowe, that wee are ſuch as haue prayer ſaide or read in our families and houſhoulds; or elſe we ſay ſome to our ſelues at our lying downe, and vpriſing; and more then that, ſay you what you will, wee holde more then needs.

Anſwer. Firſt, knowe, that zeale knowes no ſuch vnmannerly courſes, as to ſlubber ouer a fewe prayers, whiles you are dreſsing and vndreſsing your ſelues, as moſt doe, halfe aſleepe, halfe awake; knowe further that ſuch, as holde onely a certaine ſtint of daily duties, as malt horſes their paſe, or mille horſes their round, out of cuſtome or forme, are far from that mettle which is euer putting forwarde, growing from ſtrength to ſtrength, and inſtant in duties, in ſeaſon, out of ſeaſon: and this ſayes hard to lazy Chriſtians.

4 Obiect. May not we goe too far on the right hand?

Anſwer. It is true: but liberality baulkes, and feares couetouſneſſe and niggardize, more

more a great deale then prodigality; so does zeale lukewarmnes and coldneſſe, more then too much heate and forwardneſſe; the defect is more oppoſite and dangerous to ſome vertues, then the exceſſe.

Why? are not ſome thinke you, too ſtraight laced, that dare not vſe their Chriſtian liberty in ſome recreations? ſweare by ſmall oathes, or lend money for reaſonable vſe? hath not God left many things indifferent, wherein ſome ſhew themſelues more nice, then wiſe? 5 Obiect.

Zeale will cut of the right hand, if it cauſe to offend; much more to pare the nayles and ſuperfluities: it conſumes the ſtrongeſt, deareſt, corruptions; much more will it ſinge off ſuch haire and droſſe as theſe: If ought be praiſe worthy, it embraceth ſuch things; if any be doubtfull, carrying ſhew of euill, of ill reporte, it dares not meddle with them; it feares that ſome of theſe are as indifferent, as fornication was among the heathen. Anſwer.

6 Obiect. There are but few such, no not of the better sort, as you speake of.

Answer. Graunt theere bee any, and zealous emulation culleth the highest examples. Such as meane to excell in any Art, trauell to finde out the rarest workemen, purchase the choycest Copies; hee that hath true zeale, will striue to purge himselfe, as Christ is pure.

7 Obiect. Will you haue vs runne before our neighbours, or liue without example, or company?

Answer. Cowards and crauens, stand and look who goes first: souldiers of courage will cast lots for the onset and fore-rank, for desperate seruices, and single combats. Iades will not go without the way be led.

8 Obiect. So wee may soone come to trouble, and danger enough.

Answer. What daunger can there bee, of an honest, peaceable, religious forwardnesse?

Similis The slug or snaile, puts out the tender

der horne to feele for lets in the way, and puls them in when there is no cauſe; ſo doe the fearefull that ſhall be without: but zeale either findes no dangers, or makes them none; it neither feares to doe well, or to reproue ill doers, let whoſo will be diſpleated.

Some indeed care not whom they offend, they are ſo harſh and fiery, they can beare with nothing. 9 Obiect.

Will true chriſtianity allowe vs to beare with any ſinne? Anſwer.

Can tinne, or hotte iron chooſe but hiſſe againe, if cold water bee caſt on it? can a righteous ſoule chooſe but vexe it ſelfe at open euill? Such Oſtriches as can digeſt oathes, profane and filthie ſpeeches, ſhewe what mettle they haue for the Lord of hoſts; who yet will be ready enough to offer the challenge, or ſtab, for the leaſt diſgrace to themſelues, or their miſtreſſe: *Phineas* had rather, if it were lawfull, fight in Gods quarrels then his owne. Simile

All are not by nature of ſo hot diſpo- 10 Obiect.

sitions, or so fiery-spirited, as others.

Answer. If there bee such a dull flegmaticke creature as hath no life nor spirite in any thing hee goes about, or whom nothing will mooue; hee may plead complexion, and yet grace is aboue nature: but the best way is; See euery man compare his deuotion in matters of God, with his spirits and mettle in other affayres, wherein his element or delight lies; if the one equall not the other, the fault is not in nature: the coldest man hath memory enough for his gold, and the coldest constitution heate enough where it likes.

11 Obiect. Well, our hearts may bee as good as the best though we cannot shew it.

Answer. Fire cannot be long smothered, it will either finde a vent, or goe out; zeale will either finde word, or deede, to expresse it selfe withall.

12 Obiect. All haue not the gift of vtterance.

Answer. Violent affections haue made the dumbe to finde a tongue; If it be lowe water the mille may stand, but abound-

dance

dance of heart will ſet the wheeles on going. What earneſt diſcourſes will vnlearned mariners make of their voiages? huntſmen of their game, &c.

All haue not ability and meanes: many haue great charges. 13 Obiect.

Loue and zeale are munificent, make money their ſeruant, not their maſter: whereſoeuer the heart is enlarged, the hand cannot bee ſtraitned; where the bowells are open, the purſe is not ſhut. *Herod* for his pleaſure, cares not for halfe his kingdome; what will not ſome gentlemen giue for haukes and hounds? not onely the poore woman that ſpent the rich ointment on Chriſt, the widow that gaue all her ſubſtance, the conuerts that ſould all, and threw all at the feet of the Apoſtles, but euen the bounty of the ſuperſtitious Papiſts ſhall riſe in iudgement againſt ſuch as profeſſe a religion, wil giue it good words, & countenance; but be at no coſt with it, and knowe a cheaper way to ſaue charge withall. Answer.

All haue not ſo much leaſure, to ſpend 14 Obiect.

ſo

so much time and ſtudy, about matters of religion, they haue ſomewhat elſe to doe.

Answer. There are indeede many vanities, which diſtract and diuide the minde of worldlings; but zeale counts one thing needfull, to which it makes all other veile and ſtand by. Is there any ſo good an husband of his time, that will not ſteale ſome houre for his pleaſure; that cannot ſpare his God and his ſoule halfe an houre, morning and euening; that beſtowes not idly, as much time as a Sermon or two would take vppe in the weeke? The ſoule I confeſſe hath his ſatiety, as well as the bodie; but why ſhould we ſit on thornes, more at a Sermon, then at a Play; thinke the Sabbaths longer then holidaies; but for want of zeale? If thou beeſt not a vaine and willing deceiuer of thy ſelfe, and others; deale honeſtly & plainly with thy ſoule, try thy ſelfe by theſe fewe rules; and if thou iudgeſt thy ſelfe to come ſhort of them, amend and *be zealous.*

The

The sixt part.

Which little round fire-ball comming to hand, as *Dauids* small stone, by ordinarie lot, knowing the insufficiency of my owne; I pray, that God with his arme, would scatter it farre and wide into those wilde parts of the worlde without the pale of Christendome, which lie so frozen and benummed in their Paganisme, that they feele not the coldenesse of their religions; as also in those regions, that being within the Tropickes of the Church, haue iust so much, and so little heate, as to thinke they haue enough, and neede no more: Chiefly mine affections burne within mee for the good of mine owne Nation, for which I would I had but so much zeale as truely to wish my selfe *Anathema*, vpon condition it had heate sutable to the light. For I must beare it record, it hath knowledge, I would I could say, according to zeale. But the

spirit

ſpirit, knowing that which is ſpoken to all to bee in effect as ſpoken to none, directs mee what I ſhould ſpeake to Churches, to ſpeake to particular Angels. Now the principall in our Church, vnder that Archangell of the couenant, I moſt willingly acknowledge to bee my Lorde the King, as an Angell of light. And why not that very Angell, who by his writing hath begunne to poure out the fift viall vpon the throne of the beaſt, darkened his kingdome, cauſed them to gnaw their tongues for griefe, and blaſpheme for the ſmart of their woundes; though as yet they will not repent of their errours? The Lord anoint him more and more, with this oyle aboue all the Princes of the earth, that from his head, it may runne downe vpon our skirts; make him ſhine in zeale aboue all other ſtarres, to the warming & enlightening of this whole Horizon; ſet him vp as a ſtandard for his people; cloath him with zeale, as with a cloake, to recompence the fury

of

of the aduerſaries, that he may ſtrike the Aramites, not three but fiue times till they be conſumed; that hee may put the Ammonites vnder the yron ſawes, harrowes, axes, which haue prouoked him as much, as euer they did *Dauid*, 2. Sam. 12. But yet as in the time of the olde Teſtament the cuſtody of the fire and light was the charge of the Prieſts; ſo here I obſerue Chriſt to lay it vpon his Miniſters, interpreting his rule by his practice, *Tell the Church*, *Tell the Angell of the Church*; honouring that deſpiſed office, with that ſtately ſtile; intimating the vnion betwene People and Miniſter, that they ſhould bee as one: what is ſpoken to the one, is ſpoken to the other; not as ſome, that euer make Clergy and Layty two members, in diuiſion and oppoſition; neither yet as ſome ſpirites that lay all leuell, but implying a property, eſpecially in grace and zeale in the Miniſters, whom the Preacher calls the maſter of the aſſemblies; that they ſhould exceed

ceede as farre the people, as Angels doe men, and that he will reckon with them for the religion of the people, becauſe colde Prieſts make bolde ſinners; zealous *Iehoiada* may make *Iehoaſh* the King zealous, ſo long as hee liues with him. Wee therefore men and brethren, or rather men and Angels, vpon whome it lies to keepe life and heate in the deuotion of the worlde, to conſume the droſſe of vices and hereſies, that haue fallen into the ſinke of our times; wee that are to make readie our people for the ſecond comming of Chriſt, is the ſpirit of *Ely* thinke wee ſufficient for vs? What manner of perſons ought we to be, burning in ſpirit, feruent in prayer, thundring in preaching, ſhining in life and conuerſation? Why is it then my brethren (oh let my plaineſt rebukes, bee the fruites and ſignes of my beſt loue to mine owne Tribe; let them not bee as breakings of the head, but as precious balme to thoſe whoſe honour with the people, I preferre

ferre to my life) why is it that ſome of vs pray ſo rarely and ſo coldly in priuate (the euills of our times will not out but by frequent faſting and feruent prayer) in publique ſo briefly, ſo perfunctorily, and feebly, that wee ſcarce haue any witneſſes of what wee ſay? Why are there yet remaining any Mutes amongſt vs? Why are there any tongues that dare ſpeake againſt often or zelous preaching? Doth not *Paul* adiure vs before him that ſhall iudge the elect Angels, that we preach inſtantly, in ſeaſon, and out of ſeaſon? Reade wee the commentaries of that text, or let the practice of Ancients expound it; and tell mee if euer olde or new interpreted that charge, of bare reading, of quarterly, or monethly, yea, or of onee on the Sabbath preaching onely, as if that were fully ſufficient, without endeauoring or deſiring any more. If alwayes often preaching bee prating, what meant the practice I ſay, not onely of *Caluin*, and *Beza*, but of *Chryſoſtome*, *Baſil*

Basil, *Ambrose*, with other of the Fathers, preaching euery day in the weeke, some of them twise in the weeke, none of them so seldome, as such would bear the world in hand. What meant sundry ancient Councells, (the eleuenth of *Tolet* in Spaine) yea euen of Trent it selfe, to excite the torpor of the Bishoppes of their times, as their Canons speake, enioyning frequent preaching, calling for more then almost any man is able to performe?

But heere I may turne reprooving into reioycing, that preaching is growne in any better fashion and grace with our times, by royall and reuerend, both examples and countenance: only I wish that euery *Archippus* may fulfill his Ministery, be instant and constant in preaching. *Salomon* the older, and wiser hee grew, the more hee taught the people, sharpened his goads, and fastned his nayles; whereas many amongst vs are so wise in their youth, as to affect the foolishnes of preaching; but

but in their dotage, Eaſe ſlayes the
foole; when the doore is oyled, it leaues
creaking; they muſt then fall to make
much of themſelues, till contrary with
the Prophet they cry out, My fatneſſe,
my fatneſſe, my belly, my belly; ſo fa-
uouring their lungs, that they will bee
ſure neuer to die of *Dauids* conſumpti-
on of zeale; let ſuch preach, ſay they,
that want liuing: and if for ſhame they
preach at all, it muſt bee rarely and ea-
ſily, for breaking of their winde (my
meaning is not to taxe ſuch, whome
God diſinables by weakeneſſe of body;
or ſuch as recompenſe their rarity
with induſtry, as *Perkins*, &c.) and yet
forſooth theſe thinke they may iuſtly
challenge, and weare the double honor
of countenance and maintenance; I
maruell with what right, or with what
face, ſo long as their remaineth expreſſe
Canon of Scripture, bequeathing it to
thoſe, that toyle in worde and doctrine.
Neither will zeale ſet vs on worke one-
ly to preach, or to preach often to a-
uoid

uoide the infamy of bare readers; but it will teach vs to preach painefully, and that in the euidence and demonstration, not so much of art, or nature, as of the spirite and grace; regarding onely, that the people knowe Christ and him crucified; not caring whether they knowe what wee haue read, how many quotations our memory will carry leuell, how roundly wee can vtter our minde in newe minted wordes, in like sounding, idle, vaine, and offensiue *Paranomasies*; I blush to fall into the least touch of that kinde: yet at once to shewe and reprooue that childish folly, It is a vaine of vaine preaching, turning sound preaching into a sound of preaching, tickling mens eares, like a tinkling cymball, feeding them ἡδυσμασι και ου εδεσμασι, spoyling the plaine song, with descant, and diuision: what is this but to shewe our owne leuitie and want of true Art; indeede affecting such a dauncing, piperly and effeminate eloquence (as *Tully*, *Demosthenes*, or any Mas-

Maſculine Orator would ſcorne) in ſteade of that diuine powerfull deliuerie, which becommeth him, that ſpeaks the Oracles of God. If euer wee meane to doe any good, wee muſt exhort and reprooue, with all vehemencie and authority; lifting vppe our voyce as a trumpet, as the ſonnes of thunder; pearcing their eares, witneſsing, ſtriuing and contending, according to our gift whatſoeuer it bee, to manifeſt our affections, that wee may worke vpon the people; which all the Art in the worlde will not teach vs to doe: onely zeale at the heart will naturally produce it, without ſtraining or affecting. If God require the heart as well as the head; why ſhould wee not labour to mooue the affections, as well as informe the iudgement? There is a doctrinal, and as ſome tearme it, a Doctorly kinde of preaching, which is admired of ſome that vnderſtand it not; of others that could be content with the Maſſe againe, becauſe it was gentle, and had no teeth in

it. And ſuch Sermons I haue ſometimes heard, for matter voide of exception, but ſo deliuered as if one were acting a Part, or ſaying a leſſon by heart. It hath called to minde a ſong which ſometimes I haue met withall, excellently compoſed, full of ſweete ayre ſurely and truely ſung; but with flat and dead voyces without ſpirit, which hath marred the muſicke: Of ſuch a Sermon and Preacher, the countrey mans verdit did well, that ſaid, this man may bee a great ſcholar, but he wants beetle and wedges to heaw our knotted timber withall, our greene woode will not burn vnleſs it be better blowen; you ſhall ſometimes ſee an excellent horſe of ſhape and colour, hauing many of thoſe marks *Du Bartas* deſcribes in *Caines* ſuppoſed horſe; which yet wanting mettle hath beene of little worth, and leſſe vſe. If there were no other preachers then theſe, which hold themſelues the onely profound and learned preachers, I muſe what ſhould be-

become of conuerſion of ſoules, which they that couet, muſt come with the ſpirit of *Elias*, to turne the hearts of the fathers to their children. I may in truth, and I hope with modeſty ſpeake with the Preacher, that in obſeruing I haue obſerued, and haue found, that diuerſe great Clarkes haue had but little fruit of their miniſtery; but hardly any truely zealous man of God (though of leſſer gifts) but haue had much comfort of their labours, in their owne and bordering pariſhes, being in this likened by *Gregorie*, to the yron on the Smiths anuile ſparkling round about. And if for this any bordering neighbours, whoſe cold labours worke not the like ſucceſſe, ſhall accuſe them of ſome kinde (I know not what) of policie in bewitching the people, they may well reply, Behold our zealous affections are our charmes, and zeale all our witchcraft, as *Latimer* well anſwered one that accuſed the people of partiality, for not affecting him that preached

Simile.

ched one of his printed ſermons, that hee had indeede his Sticke, but wanted his Roſen; meaning his zealous manner of preaching and liuing, without which laſt, all the former will doe but little good, if a good enſample of life accompany not their doctrine, as lightening doth thunder. For there are ſome (I ſpeake it with ſorrowe of heart) that ſeeme to haue fire in their preaching, but cary water in their life; being notoriouſly proud, couetous, or debauched, ſtained with odious vices. Let vs heare the ſumme of all. Doe wee loue Chriſt more then ordinary? would wee giue proofe of our trebble loue to him? Let vs then feede his flocke with a trebble zeale, expreſſed in our prayer, preaching and liuing: Let vs make it appeare to the conſciences of all, that the top of our ambition is Gods glory: and that we preferre the winning of ſoules, to the winning of the world.

This title of Angels why may it not alſo be extended to Magiſtrates, as well as

as that higher ſtile, of Gods? Sure I am that the ſcarlet robe of zeale would exceeding well become them. *Iethro* maketh it their prime and eſſentiall character; God and *Moſes*, their onely and ſole, in the charge and commiſsion to *Iehoſhua* ſo oft repeated; *Onely be of good courage.* And if *Dauid* were now to repen his Pſalme; I thinke hee might alter the forme of his counſell, and ſay, *Bee zealous yee Rulers and Iudges of the world*, and not wile and politicke: or rather vnder the tearmes of wiſedome, he comprehends indeed the zeale wee call for, the moſt now adayes being *Gallioes*, wiſe onely for the matters of the common wealth; not hauing a ſparke of that ſpirit which was in *Phineas*, *Daniel*, and *Nehemias*, &c. for the Lorde of hoſts, or to his lawes and commandements; as if God had made Magiſtrates keepers onely of the ſecond table, gouernours of men, and not of Chriſtians; guardians onely of ciuill ſocieties, and not of his Church, and ſhepheards alſo

of his flocke. Are Idolatries, blasphemies, profaning of Sabbaths, no sinnes? Why then either haue not the lawes force and strength enough in them (as sometime wee are answered when wee complaine) or why are they not executed for the suppressing of these raging sins? are not all they punished with death in the Scriptures, as well as breaches of the second table? Blood I leaue to the malignant Church, and admire clemency in Rulers, as much as any; but yet I know the profane dissoluteness of the times, requires a three stringed whippe of seuerity to purge our *Augean* stable of the foule abuses, whipt often with pennes and tongues, but spared by them that beare the sword (a man may say of many gouernours) altogether in vaine for matters of religion. Are not kings of the earth charg'd to render double to the bloody strumpet of Rome? Why then doth the hurtfull pittie of our times imbolden and increase their numbers? *Laodicea* it selfe, I doubt not, for

for matters of mine and thine, had (as their name imports) good ciuill iuſtice and iuſticers; but what was God the nearer for it? doth he not threaten for all that to ſpue them out of his mouth? ſhall hee not curſe thoſe that doe his worke negligently, fearfully & partially? Our times complaine of two ſpeciall canker-worms of iuſtice, which eate vp zeale in Magiſtrates. The firſt, is couetouſneſſe, which makes men of place to tranſgreſſe for a morſell of bread; the zeale of their owne houſes, conſumes the zeale of Gods houſe: The building of great houſes, keeping of great houſes, & matching with great houſes, raiſing and leauing of great houſes behinde them, makes them ſo rauenous, that they deuoure ſo much, as choakes all their zeale; which would teach them to ſhake their laps of bribes, and ſcorne to accept gifts, though men would augment them for the peruerting of iudgement. The other is cowardiſe and fearfulnes: which how vnfit, and baſe a quality

lity did *Nehemiah* thinke it for a man of his place? no better then ſhyneſſe in a fore-horſe, whoſe eyes men fence on both ſides, that they may lead the way, and goe without ſtarting; vnto which, zeale is anſwerable in Magiſtrates, cauſing them onely to ſee him that is inuiſible, without caſting a ſquint eye at men; to ſing to God onely of iudgement and mercy, without tuning their ſongs to mans eare; to walke in the perfect way, without turning, either to the right or left hand for feare or fauour. Oh that there were ſuch an heart in our leaders; how eaſily would our people follow! what a ſpring-tide of zeale ſhould wee haue, if the Sunne and Moone would caſt out a benigne aſpect vpon them! Doth it not flouriſh in all thoſe ſhires and townes, where the word and ſword doe ioyntly cheriſh it? In others which are the greateſt number, how doth it languiſh and wane away, and hang downe the head? where is it in diuerſe places of the land to bee ſeene? I had

had almoſt ſaide in my haſte and heate, there is none that hath zeale, no not one, there is no courage for the truth; but that I remember that *Eliah* was checked for ouer-ſhooting himſelfe in his too ſhort and quicke computation. I hope the Lorde hath his fifties amongſt vs, though but thinne ſowne in compariſon of the ſwarmes of profeſſed Recuſants, and Church-Papiſts, of profane Atheiſts, key-colde worldings, and lukewarme profeſſors. The bodies of our many ſeuerall Congregations, yea euen of the better ſort, whereunto haue they beene likened by our ſeparated aduerſaries; but vnto the Prophet *Hoſea* his cake, halfe baked vpon the hearth, hauing one ſide, that is, the one ſide to the world-ward, in publicke ſeruice, ſcorched a little and browned ouer; but the inſide to God-ward, in priuate, and familie duties, no better then dough; many of them making indeed ſome ſhewe, as the out-landiſh fruites that are plaſhed vpon our walles, but wanting

wanting heate neuer come to maturitie. If wee ſhould make good their reſemblances, how then ſhould wee pleaſe the ſtomacke of God? who hath indeede brooked and borne vs a long time, I doubt but wamblingly. How neare were wee going in 88. and in the powder treaſon? Doe we thinke he will euer digeſt vs, in the temper wee are in? which (to confeſſe the truth of the faſhionable Chriſtian) what is it but a ſtate of neutrality, indifferency, or ſuch a mediocritie, as will iuſt ſerue the time, ſatisfie lawe, or ſtand with reputation of neighbours? beyond which, if any ſtep a little forward, do not the reſt hunt vpon the ſtop? If there hap to breake out a ſparkle of zeale in any one houſe in a pariſh; is not the whole towne in an vproare, as when the bels ring awke euery man brings his bucket to the quenching of this fire? If hell bee in an alehouſe, who cries out of it? and as for our Sundayes Church ſeruice, which is all that God gets at our hands; how per-

perfunctorily, and fashionably is it slubbered ouer; how are his Sabbaths made the voider and dung-hill for all refuse businesse, diuided between the Church and the alehouse, the may-pole commonly beguiling the pulpit? What man would not spue to see God thus worshipped? This want of deuotion makes the foule mouthed Papists to spet at vs: this want of reformation, makes the queasie stomacked Brownists cast themselues out of our Church; and shall God alwaies suffer the land to beare vs? But behold, he stands at the door & knocks, by treasons, by plagues, by the hammer of dearths, discontents, fires, inundations, especially by the word; his locks are wet with waiting. Oh before hee shake off the dust of his feete against vs, and turne to some other nation more worthie, let vs open the doore, that he may come in and sup with vs; if he loue vs, he will purge vs, and scoure vs, by one chastisement or other: if hee haue no pleasure in vs, hee cannot but vnburthen his

his ſtomacke of vs; If all the lande beſides ſhould turne the deafe eare, yet let me intreate and charge you of my flocke to heare his voyce, & be zealous. Since my comming amongſt you, I haue handled ſome bookes of the old Teſtament, the Epiſtles to the Romanes, to the Hebrewes, of Saint *Iames*, *Peter*, and *Iohn*, out of them taught the doctrine of the Lawe, of faith, loue and good workes: now in the choyce of this Epiſtle of Chriſt to *Laodicea*, my deſire was to boile vp the former to their iuſt temper: in which worke I can willingly bee content to ſpend my ſtrength, and dayes, if God ſee it fit. I cannot be a better ſacrifice then to God, and for you, if I waſte my ſelfe, ſo you may haue light & heat; what elſe is the end of my life? God hath giuen you a name, your zeale is gone abroad, & I hope you haue many names among you; the Lord increaſe their nũber and zeale. If but one of vs this day, ſhall open this doore of his heart with *Iehaſuah*, let others chooſe, I and my houſe

houſe will ſerue the Lord more zealouſly then heeretofore; neither I nor hee ſhall haue loſt our labours. A liuely picture caſts the eye vpon euery one that comes neare it: ſuch is the word with whom, and with which we haue to do; Let him that is now colde, grow colder & colder; but let him that hath an eare, heare what hath been ſaid to the Churches; and be zealous and amend.

The Lord giue vs not onely vnderſtanding, but zeale in all things: he Baptize vs with fire: hee breath on vs, and inſpire into vs the ſpirit of life & power, &c. So ſhall wee runne the waies of his commandements.

FINIS.